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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC. NO. 2.

Admonitions from Inanimate and Brute Creatures.—Job, 12, 7 and 8.—*Tune, Dartmouth, in Zeuner.*

The heavens, with all their train
Of stars and planets bright,
And sun, that pours on hill and plain
A flood of genial light,

Thy power, O God, proclaim,
And truth sublime reveal;
And, O, shall man deny thy name,
For thee no reverence feel?

Shall all, that live or move,
To man superior be,
Shall beast, and bird, and fish reprove
Our blind impiety?

While brute creation sings
Of God, the great Supreme,
May we adore the King of kings,
And pay our praise to him.

Lord, bid us wake and rise,
And all our powers employ,
For Him, who breathes through earth and skies
A life so full of joy. S. W.

INSPIRATION OF THE SCRIPTURES—UNITARIAN VIEWS OF IT TEND TO PREVENT OR ARREST THE SPIRIT OF SKEPTICISM.

Unitarians believe in the divine origin of the Christian religion, and in its supernatural and miraculous origin. They believe that our Lord and his apostles were inspired,—supernaturally, miraculously inspired. Accordingly they conclude, and cannot but conclude, that the writers of the New Testament, possessing such means of information, must have carried in their minds at all times, in all places, and to the end of life, a true, living and unfailing knowledge of the doctrine of Christ. They make a distinction, however, between being inspired and being omniscient, holding that the inspiration of the most favored of these writers extended only to what is essential to the Christian doctrine. Their inspiration began and ended in a supernatural communication to their minds of a clear, abiding, and infallible preception of the vital and essential principles of the new dispensation. These they were afterwards left to state, illustrate, and recommend, as they were able, in their own language, and by their natural faculties. Unitarians do not think it necessary to maintain, nor safe to attempt to maintain, that the sacred writers were inspired as natural philosophers, metaphysicians, or critics, nor even as logicians, chronologers, or historians. They distinguish, moreover, between the Christian revelation, which existed, and had been extensively diffused many years before a line of the Christian Scriptures was written, and these Scriptures themselves, which are but a record of the revelation. And here we cannot but express our surprise and regret at the ignorance, or want of candor, or profligacy of those, who take every opportunity to affirm or insinuate that Unitarians do not believe in inspiration, or in the Bible as containing the Christian revelation, or that their views on these and the kindred subjects are essentially novel or peculiar. They are substantially the same views with those held by Grotius and Le Clerc, by Paley and the liberal divines generally of the Church of England.

It is remarkable that the views of inspiration entertained by Unitarians, in common, it is believed, with the majority of enlightened Protestants, and which have exposed them in some quarters to the suspicion of skepticism, have been insisted on for the sole purpose of meeting the objections of infidels. They are under no necessity, and they feel no disposition, in their controversies with other Christians, to avail themselves of any latitude of interpretation, which these views of inspiration might be supposed to warrant, in ascertaining what is to be received as the simple, unadulterated truth. In their controversies with Trinitarians and Calvinists, for example, even if it were assumed, on both sides, that every word and letter, nay the very punctuation, of canonical and genuine Scripture were inspired, it would not in their minds vary the result. But on subjects not connected with the Christian doctrine, or merely collateral and unessential, discrepancies and contradictions occur in the sacred writings which never have been reconciled by a fair and legitimate construction, and never can be. It is necessary, therefore, either to adopt views of inspiration which are consistent with such discrepancies and contradictions, or give up inspiration altogether. Some persons appear to think and reason as if by embracing the extreme doctrine of a plenary inspiration, something is gained to the argument for the truth of Christianity. A moment's reflection, however, must be sufficient, it would seem, to convince every one, that its effect, on the contrary, must be merely to embarrass that argument, and, in our opinion, fatally. After taking this ground it is not sufficient, as with us, to establish the general truth and authority of the Scriptures; but even the minutest inaccuracy in history or philosophy to be found in them will be fastened on by the skeptic and the infidel, and becomes an insuperable objection. The conclusion, therefore, is irresistible, that those who can believe in the Bible, holding at the same time the extreme doctrine of a plenary inspiration, would believe in it with infinitely less misgiving, if they felt themselves at liberty to adopt the modified form of that doctrine as held by Unitarians, and rational Christians generally. Waiving, as we purposely do in this place, the question of the correctness of Unitarian views of inspiration, and their accordance with Scripture, and considering them merely in their connection with the evidences of Christianity, and in their bearing on faith, it is obvious, that, instead of promoting, they must have a tendency to prevent or arrest a spirit of skepticism in those who hold them, and in the community.'—*J. Walker.*

THE OBJECT OF CHRISTIAN WORSHIP.

One would think that on this subject there could be no difference of opinion among those who take the New Testament for their guide. Our Savior expressly taught his disciples to say in their devotions, 'Our Father,' and as to himself, he always worshipped the 'Father;' yet, strange as it may seem, the majority of the Christian world persist in disregarding both the precepts and example of Jesus, in this respect, and pay religious adoration sometimes to the Son of God, sometimes to the Holy Ghost, and sometimes to the Trinity. So long as the fact is so, the holders of the truth must not cease to protest against this gross departure from the purity and simplicity of the Gospel.

'We start from a plain principle. We affirm, that if any point in a religious system must be brought out explicitly, must not be left to inference, but set forth in simple, direct, authoritative language, it is the object of worship. On this point we should expect peculiar explicitness, if a revelation should be communicated for the purpose of giving a new direction to men's minds in this particular. Now among Jews and Gentiles the worship of three infinite persons, one of whom was clothed with a human form, was unknown; and of consequence if this strange, mighty innovation had been intended by Jesus, and had constituted the most striking peculiarity of his system, it must have been announced with all possible clearness and strength. Be it then remembered, that Jesus, in a solemn description of the true worship which he was to introduce, made not an allusion to this peculiarity, but declared, as the characteristic of the true worshippers, that they should worship the Father in Spirit and in truth. Be it also remembered, that Jesus never enjoined the worship of three persons, Father, Son, and Holy Spirit. Not one injunction to this effect can be found in the gospel or in the writings of the apostles. This strange worship rests on inference alone. 'The true worshippers (says the text) shall worship the Father.' When his disciples came to him to be instructed in prayer, he taught them to say, our Father. In his last affectionate discourse he again and again taught his disciples to pray to the Father in his name. This dying injunction, so often and so tenderly repeated, should not for slight reasons be explained away. Still more, just before his death, Jesus himself in presence of his disciples prayed to the Father, and prayed in this language: Father, This is life eternal, that they (*i. e* men) should know *thee, the only true God*, and Jesus Christ whom *thou hast sent*.

To these remarks it is common to reply, that we read in the New Testament, that Jesus was again and again worshipped, and that in admitting this he manifested himself to be the object of religious adoration. It is wonderful that this fallacy, so often exposed, should be still repeated. Jesus indeed received worship or homage, but this was not offered as adoration to the Infinite God; it was the homage, which, according to the custom of the age and of the eastern world, was paid to men invested with great authority, whether in civil or religious concerns. Whoever has studied the Scriptures with the least discernment must know, that the word, worship, is used in two different senses, to express, first, the adoration due to the Infinite Creator, and secondly the reverence which was due to sovereigns and prophets, and which of course belonged peculiarly to the most illustrious representative of God, to his beloved Son. Whoever understands the import of the English language in the time when our translation was made, must know that the word was then used to express the homage paid to human superiors, as well as the supreme reverence belonging to God alone. Let not an ambiguous word darken the truth. We are sure, that the worship paid to Christ during his public ministry, was rendered to him as a divine messenger and not as God; for in the first place it was offered, before his teachings had been sufficiently full and distinct to reveal the mystery of his nature, supposing it to have been divine. We pronounce it not merely improbable but impossible, that Jesus, a poor man, a mechanic from Galilee, at the beginning of his mission, when his chosen disciples were waiting for his manifestation as an earthly prince, should have been adored as the everlasting, invisible God. Again, the titles given him by those who worshipped him, such as Good Teacher, Son of David, Son of God, show us, that the thought of adoring him as the Self-Existent, Infinite Divinity, had no place in their minds. But there is one consideration which sets this point at rest. The worship paid to Jesus during his ministry was offered him in public, in sight of the Jewish people. Now to the Jews, no crime was so flagrant, as the paying of divine homage to a human being, such as they esteemed Jesus to be. Of consequence, had they seen in the marks of honor yielded to Jesus even an approach to this adoration, their exasperation would have burst forth in immediate, overwhelming violence on the supposed impiety. The fact, that they witnessed the frequent prostration of men before Jesus, or what is called the worship of him, without once charging it as a crime, is a demonstration that the act was in no respect a recognition of him as the supreme God.

It is worthy of remark that the passages, which are announced as the strongest proofs of the divine worship of Christ, directly disprove the doctrine, if the connection be regarded. One of these texts is the declaration of Jesus, that we must 'honor the Son even as we honor the Father.' Hear the whole passage. 'The Father hath *given* all judgment to the Son, that all men should honor the Son, as they honor the Father. He that honoreth not the Son, honoreth not the Father *who sent him*.' You observe, that it is not the supreme, underived, divinity of Christ, but the power given him by his Father, which is here expressly declared to be the foundation of the honor challenged for him, and that we are called to honor him, as sent by God. Another passage much relied on is the declaration of Paul, that 'at the name of Jesus every knee should bow and every tongue acknowledge him Lord.' Read the whole text. 'God hath highly exalted him, and given him a name, above every name, that in the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.' Could language express more clearly, the distinct, derived, and dependent nature of Jesus Christ, or teach that the worship due him is subordinate, having for its foundation the dignity conferred on him by God, and terminating on the Father as its supreme object.—*W. E. Channing.*

THE WIDOW—OR A WORD FOR EXCLUSIVE SECTARIANS.

I have seen the lone widow, who had eaten all her days the bread of penury, who had been buffeted by all the storms of life,—and its waves and billows had passed over her. Chronic infirmity, palsying age came upon her. She seemed singled out for the keenest shafts of sorrow. Yet the word of God was through life her refuge, and her strong tower. It was never from her side, and always, filled her mouth with praise, and her heart with gladness. As she talked of its blessed disclosures, her dim eye would kindle, her wan face would glow, she would forget the elements of discomfort all around her, and speak and feel as if she were God's most favored child. Her ceaseless theme was the goodness of her heavenly Father; her constant cry to those about her, 'Oh magnify the Lord with me, and let us exalt his name together.' The most exclusive sectarian in the world could not have been in her society without owning that she was a Christian. And she died as she had lived. She fell sweetly asleep in Jesus, with words of triumph on her shrivelled lips, and her withered hands clasped in gratitude for her release from life's long labor. A halo of celestial light seemed to dwell about her cottage and her deathbed. When with her, you felt you were in a holier presence, and with one much nearer heaven than the rest of her fellow-pilgrims. Yet she knew nothing of technical theology. She did not know, and could not be made to understand the difference between the divers sects about her. She considered all as Christians, who breathe a Christian spirit; and to her dying day, it was a mystery to her why they all could not extend to each other the sympathy and love, in which she embraced them all. I am very certain that she would not have known the meaning of such words and phrases as *Trinity, election, vicarious atonement, hereditary depravity*, and the like. And certain am I, that she never received or rejected the doctrines which they imply. These questions never occurred to her mind. She could not have understood any of the complex creeds, of which the church is full. Her religion seemed to be comprehended in these few simple axioms: I have a Father in heaven, who is always with me, and whose presence I can always feel, who seems even nearer to me in darkness than in light,—in trouble than in joy: I have a Savior, who showed his love in suffering and dying for me, who loves me still, and will welcome me to heaven: I have a home reserved for me in my Father's house above, not because I merit it, for I am but a poor sinner, but because he is too good to cast away any that come to him.

Now this is not a solitary case; but the representative of a very large class. I have known scores of such cases, and so has every minister of the gospel. Thousands of such Christians have there been in every section and age of the church, who have borne on their care-worn brows the bright seal of adoption, whose light has shone in the dark places of penuary and distress, who have glorified their Father and their Savior in the most bitter allotments of want, pain and woe, who have lived and died in the very odor of sanctity and breath of heaven. In the judgment, shall all these holy and humble of heart be turned by, because they cannot say their creeds or understand their catechisms? I know that they will not.—*A. P. Peabody.*

ONE ANSWER TO AN UNPLEASANT QUESTION, AND A GREAT DUTY URGED.

When we consider how dear our views are to us, how inspiring we find them, how simple, how sublime, how elevating, it is natural to ask why they are not more rapidly diffused? If they come from God they must be adapted to the wants of human nature, and if so, why are they not more widely appreciated and more eagerly seized? But, before we go further, let us ask, whether popularity is the test of truth? If so, then Catholicism is truer than Protestantism, Mohammedanism is truer than Christianity, and worldliness is truer than piety. The question then again recurs. Are these views adapted to the wants of the soul, and if so, is there any thing in them which would naturally check their rapid spread? We reply, they are adapted to the deepest wants of man, but not to his superficial desires, and here we have one cause for their comparatively slow progress. A cause which has always hindered the rapid of Christianity itself.

We look around and see sin, and feel that it is the most deadly enemy of the soul. We look at the evil doer, and say to him, 'Thou art the man'—'God made thee upright, but thou hast sought out many inventions.' This is suited to his deepest wants, but not to his superficial desires. Instead of feeling that he has made himself corrupt, would he not rather throw the burden off, and say that he was born so.

Again, when the sinner exclaims, what shall I do to be saved? we reply, 'work out your own salvation. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you, This is adapted to his real wants, but he would rather hear it said, you will be changed by a foreign and irresistible influence.

Again, he exclaims, what is truth? We say 'search the Scriptures, for therein are the words of eternal life. Every man standeth or falleth by himself alone. Call no man master, but be able to give a reason for the faith that is in you.' But this is a hard task. It is a difficult and laborious thing to compare scripture with scripture, and to form conclusions for onesself after faithful examination. It suits the superficial desires better to say, 'Give me a creed; let me have an authority to lean upon.'

Now there is this difference between man's deepest spiritual wants and his superficial desires lie upon the surface. They are, as it were external to the soul. The deep wants lie within. The cares or pleasures of the world may have buried them. Men must be aroused in order to feel their deepest wants, but there is no need to arouse them to make them follow their superficial desires.

In order then to diffuse those views which seem to us so divine, and which are dearer to us than all outward possessions, we must awaken the slumbering energies of men, and to do this, we must not go with empty speculations but with a living piety. And is not this the distinguishing feature of our denomination? not fixing the essentials in dogmas, but in holiness. While we do not underrate the importance of opinions, we consider purity and godliness the essential thing. As regards other denominations, we reject their creeds, but their virtues, their piety we love. We love those who love God, of whatever name or party, for men are other than their creeds. Their views may have a cramping influence, but the natural instincts of a good heart are too powerful to be utterly crushed, thus creeds become elastic and expand with the mind, or rather while the mind assents to them in theory, it has in fact, outgrown them, and contradicts them in practice. Under the strangest speculative views may exist sincere holiness, as when our Western rivers are covered with ice, the deep tide runs forever below, so under the cold incrustations of ancient dogma may flow warm love and deep piety. We believe that theories may be false and perishable, but love and faith, and virtue, will burn like a heaven-lighted fire, and all who have these will be numbered with the first born of the church, and become heirs of the kingdom of heaven.

Let us ever keep in mind that the great thing is holiness; blessed are the pure in heart of whatever view, for they shall see God. It is holiness which has given life to the great and good of all names and parties. It is this which elevates and ennobles, which lifts the mind out of itself, renews its spirit, and makes it desire to be more fully conformed to the perfect will of God. Differences of opinion, in our denomination, are consistent with our first principles. Other denominations, when they differ among themselves depart from their first principles. To the hand assent to one creed, we do not. Holiness is our only bond of alliance—love to God and love to man—and never did a holier tie bind fellow-laborers together. This is the inmost life, the divine essence of Christianity. Let us go, then, with this view and arouse the souls of men, that they may feel their real wants. Let us write Holiness to the Lord in all that we do, and then, opening the oracles of God as an infinite treasure-house, say unto all, search for yourselves in full and absolute freedom, fear no human, dictation, but drink of the inexhaustible fountains which gush up into everlasting life, and find peace to your souls.

How then shall the views which seem to us highest and best be spread abroad. That which is dear to us, we shall wish to impart to others. If it is valuable for us, it is valuable for all. We must then live up to our views and labor for the spread of God's kingdom. We must not only think, but feel, not only know, but impart. Great truths never will make great progress without great exertion.—*R. C. Waterston.*

'THE FAITH ONCE DELIVERED TO THE SAINTS.'

Unitarians think they have this faith, unconnected with many errors that have prevailed in the Church, injurious to its members and hindering the progress of the gospel; and by the faith once delivered to the saints they mean the Christian religion, as it is taught in the New Testament, the main and essential truths of which are contained, as they believe, in the following summary:

That there is one Infinite and Eternal Being, the source of all existence, the author of all blessing, the ruler of all worlds, who exercises an unreserved and impartial sovereignty over all beings and events:

That this God is one only, without equal, rival, or partner:

That this Being, infinitely perfect in his moral attributes, maintains a moral government over his creatures, the end of which is the promotion of the greatest virtue and the greatest happiness.

That man is the subject of this moral government, beneath which he is treated as a free moral agent, capable of choosing between right and wiong, and accountable for his choice:

That in this world he is placed in a state of trial and probation, for the purpose of forming and bringing out his character, in preparation for a final allotment of condition in conformity with his character:

That into this state of preparatory discipline he comes, not with a character already fixed, but with certain rational faculties and moral capacities, in themselves neither good nor evil; that he himself on entering life is neither virtuous nor vicious, neither holy nor sinful; neither an object of praise nor of blame; but possesses such powers as when developed will render him one or the other, according to the objects to which they become attached and the habits which they form:

These powers are Reason and Conscience—which approve and lead to goodness; and the Passions and Appetites—which, being connected with sensual objects and present gratifications, incline to self-indulgence and sin:

That man's trial consists principally in the struggle for mastery between these two parts of his constitution, (in the language of scripture, 'the law in the members and the law in the mind—the flesh and the spirit') and its object is to exalt and purify his spiritual nature, and deliver it from subjection to the sensual:

That in order to aid man in this great struggle—to which from natural infirmities and strong temptations, he was so often found unequal—it pleased God to commission his son Jesus Christ, to communicate all the knowledge, encouragement, and aid, and to set before him all the powerful motives, which might be necessary to his success and happiness:

That in the truths and institutions of his Gospel, he has made a provision of means, which it is for man himself to use, and which he is left at liberty to use or to refuse; so that none will be saved except through his own exertion, nor will fail except through his own fault:

That these means are, his own instructions as recorded in the scriptures, and as connected with a previous dispensation; the worship and ordinances of his institution; the spiritual influences granted in answer to prayer; his own life, death, and example, so fitted to affect and influence the heart and character; and the promises and threatenings of future retribution:

That the terms of acceptance to divine favor are, faith in Christ, repentance of sin, and an obedient life; that future happiness is suspended on these conditions; those who comply with them shall be abundantly rewarded of divine grace, those who hold out against them shall deservedly suffer from the divine displeasure in a future condemnation:

That as man had no claim to this revelation and aid from God, it is to be accounted the free gift of his grace, and therefore those who are saved by the Gospel, are saved, not because of their own independent and unassisted righteousness, but by the grace of God; a grace, which makes merciful allowance for human weakness and imperfection, while it imparts all needed assistance toward accomplishing the great end of man's spiritual improvement and moral perfection.

This view of the system of the divine administration and purposes, as gathered from the Christian Scriptures, may be thus presented in a more naked and compact form:

That there is one God over all—that Jesus is the Son of God, the predicted Messiah—That man is placed here in a state of probation—That the Gospel is the final dispensation of religion—originating in the compassion of God for his sinful offspring and founded in the placability of his nature—having for its object to make men holy that they may be happy—establishing as the terms of pardon and acceptance, faith, repentance of sin and obedience of life—using for its means the labors, instructions, and institutions of Jesus Christ—and asserting the sanctions of a future state of retribution.

In this brief summary we have, as we conceive, the substance of the faith once delivered to the saints. We do not profess to have put down all its minute lineaments; but those general and fundamental traits which constitute it what it is, and which cannot be removed or denied without affecting its essential character. It is obviously a plain, simple, intelligible statement, with nothing in it to perplex the understanding, to contradict the judgment of sound reason, or to oppose the kind affections which God has planted within us.

For this system we are to contend—not only because it was once delivered to the saints, and is Christ's saving truth—but because there have prevailed in its place other systems, in many respects different—systems obscure, complicated, mysterious, and less agreeable to the *simplicity which is in Christ.—H. Ware, Jr.*

EVIL OF EXAGGERATING MAN'S SINFULNESS.

I cannot but apprehend, that we, Unitarians, should peculiarly take home to ourselves the warning to be doers of our heavenly Father's will, instead of merely saying, Lord, Lord. We are too apt to glory in our freedom from antiquated error and our simple and accurate views of truth, without remembering how much these things enhance our responsibilities. Brethren, if we have a purer faith, we are bound to show it by our works, by a brighter piety and a more comprehensive charity. Where much is given, much will be required; and, if our hearts and lives are none the better for our belief, the correctness of our creed will only aggravate our guilt, and make our condemnation greater. Here lies our great danger. Every thing seems plain and easy. Mists are brushed away, metaphysical subtleties put to flight. He that runneth may read. The way is so plain that 'the wayfaring man, though a fool, need not err therein.' We can see all along the straight path to heaven. As we stand at its entrance, we can trace every step till it loses itself in the celestial city. But the path that lies so plain before us, and is open night and day, we feel that we can enter upon at any time, and are too apt to postpone it to the last moment, when the mists of age or death so becloud our sight, that we stumble even on a smooth way, and wander from a straight road.

Be it not so with us, brethren. Let us not stand, like senseless guide-boards, pointing the way we will not tread. But let us show that ours is a doctrine according to godliness, by bringing forth most abundantly the fruits of a godly life.

CLOSE AND THOROUGH DEALING WITH THE CONSCIENCE.

This is a great subject, and one in respect to which preachers often err. Many of the most approved representations of sin and its punishment, of man's natural hatred of all that is good, and of God's fierce wrath which can be appeased only by blood, while they awe and startle the mind, fail altogether, in nine cases out of ten, to touch the conscience and the heart.

On this point of close and thorough dealing with the conscience, we know that orthodox preachers consider the pre-eminence as conceded to them; but we shall call the claim in question. To say or to imply, as they must do, that the majority of those whom they address is composed of persons utterly depraved; to say, that sin is an infinite evil, that every sin deserves an infinite punishment, that the sins of every day and hour deserve the everlasting damnation of hell, and that every unconverted man ought to lie down every night with this conviction; to say these things, is, we believe, a very doubtful way of affecting the conscience. Reflecting and independent minds will rise up against such doctrine; the weak, indeed, may bow down, but it will be the prostration of the superstitious, and not of the contrite. Let the preacher, instead of dealing in these imposing generalities, descend, and lay a skilful hand upon the sins of the passions and the senses, and of the heart that God alone seeth, and he will do a more effectual work. Of the same nature is the common representation of sinners, as having '*a contest and a controversy with the Almighty.*' Men lend an incredulous ear to such charges. They do not feel them to be true. They are not conscious of entering into any such impious warfare with God. We all know that we are sinners, and if we are told so in simple terms, with searching applications, and affectionate remonstrances, we may deeply feel it. But it avails little to bring down upon us charges of such dreadful and incredible guilt and insanity—of 'hating God'—'and wishing to tear him from his throne,' &c. We doubt not that such monstrous doctrines have been preached concerning God, as have awakened the abhorrence of conscience, and of every moral and just sentiment of the human heart. But this abhorrence was directed, not against the true character of God, but against a frightful picture of the imagination. Men have imagined, no doubt, that they hated God, but it was only a false deity that they hated. Is it true, that in the scriptures, men are called 'the enemies of God;' but this is only by construction, and ought to be explained. They are enemies of God, only as they are enemies of God's laws, of virtue, of conscience, of their own welfare.

And as destroyers of their own welfare, we may add, *are they punished*; as the voluntary authors of tempers and habits, which carry their own misery and punishment with them. This view of the subject addresses at once a man's reason, and conscience, and experience; and works conviction. To awaken horror is a different thing. This may be done by the description of elemental fires, of writhing in eternal flames, of the breath of the Almighty kindling the heated furnace of his wrath. All this may scare the imagination of the sinful man, but it will come nearer to him to tell him that God, instead of inflicting vengeance on him as a vindictive executioner, will, as a pitying Father, leave him to the consequences of his wickedness. It will come nearer, far nearer to him, to point him to the curse of sinful habits, to the anguish of remorse, to that hell whose fires he is already kindling in his own bosom. In fine, the religion that shall affect a man, must not be dressed up in technical phrases, must not propound indiscriminate notions and illiberal dogmas to him, nor strive to encompass him with horrors, from which his sense and reason revolt. It cannot be *imposed* upon him, but must be *wrought in him* by his own free, willing, cheerful endeavors.—*Dewey.*

THANKSGIVING.

[By request of some of the hearers, Rev. Mr Livermore has permitted us to make the following extract from his Thanksgiving Discourse on Thursday last.]—*N. H. Sentinel.*

'And whilst reviewing these blessings of public order, education, philanthropy and piety, you would not pardon me, my hearers, if I should fail to enumerate among the favors of the past year the rise and progress of that unparalleled Reformation which is the wonder and the joy of the day; a Reformation in morals, which will be classed in history in after times with that of Martin Luther in religion; a Reformation which has begun and increased with astonishing rapidity, until thousands and millions have felt its power, but whose end is not yet.—For many reasons we have cause to offer most fervant thanks to our heavenly Father, that he has by new and unexpected agencies accomplished the moral effects we now witness. We are more impressively taught that he works in human affairs, and guides the destiny of individuals and nations. We behold a new growth of a holier self-sacrifice, as well as of a stricter self-denial, and the melting down of sects and parties into the general brotherhood of benevolence and kingdom of Christ. The germs and shoots of a higher and more refined civilization begin to appear. The perpetuity of our free institutions, resting as they do on the power of self-government and self-improvement in the great body of the people, and not in a few cultivated and exemplary individuals, receives a new vindication. The most liberal, and hopeful and honorable views of human nature are justified by a thousand fresh examples starting up on every side, like magic, from the quagmires of sensuality and vice. If mechanics and chemistry have their wonders of steamships, daguerrotypes, and telegraphs, so has the cause of morals and the Gospel of Jesus the mightier miracles to exhibit of regenerated characters, the lost found, and the dead alive. If then we have reason to sing praises and offer thanks that harvests have been gathered into the granary, how much more that men have been saved. If we should rejoice that health has been vouchsafed to the vast body of our community, then should we more that multitudes have been rescued from moral infirmity, disease and death. If we should offer devotion to God for the gift of his Son Jesus Christ, and the blessed Gospel of life and immortality which he taught and died on the cross to seal with his heart's blood, then

should we not forget to add thanksgivings that this blessed religion is no more mewed up like a secret charm in the books of the learned, or the cells of the devout, or the archives of state, but it has come forth with the beaming face, and kind heart, and active step of its own great teacher, and entered the hovels of misery and the dens of vice, to cheer the broken-hearted, and rescue the inebriate.

There have been happy Thanksgivings in New England before, when of old the cause of independence has flourished, and when dove-like peace has returned to our shores after the storm of war; but never has there been so happy a Thanksgiving as this of 1841 since the Pilgrims landed on Plymouth rock. Never so many men who have been delivered from a great evil, and blessed with an immediate and positive happinesss. Never so many husbands restored to their wives, so many parents to their children, so many sons of promise to families who have mourned them more than dead. Never has the philanthropist had such satisfaction to all the finer feelings of his nature; never the Christian such enlargement of faith and ecstacy of hope in the moral coming of Christ in the hearts and lives of mankind. Never before have the hospitalities of our native land been so cheerful as they will be on this occasion; never the board of plenty and festivity so infrequently crowned with the cup of danger and death. The deepest fountain of human sin and wretchedness is drying up. Thanks will go up from many a once lone and desolate heart, now rejoicing with joy unspeakable and full of glory. Many a once dark and solitary home will shine bright to-day as the Paradise of God to those who for long years have sat there in tears, or fled from it in terror at the too well known and awful step of a returning husband or father. Oh, could we see these things as only one eye can see them through the length and breadth of the land, in all our towns and villages, got in one case, but by tens and twenties and hundreds and thousands, we should have our breasts kindled with altogether a new sensation of the glory of Temperance Reformation, and its unequalled moral sublimity.'

CHRISTIAN REGISTER.

BOSTON, DECEMBER 11, 1841.

WHY IS THE CROSS OF CHRIST OF NONE EFFECT TO SO MANY?

Not because it is not preached, nor because it is seldom a subject of meditation. One, and perhaps the chief reason is, that men do not allow their thoughts and feelings to pass beyond the cross itself to Him, who suffered and died on it; they do not try, to the utmost of their ability, to know Christ experimentally; they do not open their minds and hearts to the quickening and sanctifying influence of his character; they do not prepare their spirits, when they approach his cross, to take the mould divine of all he was and designed to make his followers. They have faith in his person, but not sympathy with his soul; they can express their admiration of him in words, but they have not a fervent desire to resemble him.

Here is the difficulty. The fault is in believers themselves. Let it be corrected. Let them make Jesus, not merely the object of their faith, but the standard of their virtue. Let them approach him with the desire—the passion, if we may use the word, to copy his excellencies that the artist does *his* model of imitation. Let them put their souls into a condition to receive and retain the entire impression of his sublime and beautiful character. Let them open all the pours of their intellectual and moral nature to imbibe the spirit that animated him. And let them apply whatever they thus derive from him closely and faithfully to the shaping of their daily conduct, in all the situations of life in which they may be placed, amidst its bright and dark scenes, its joys and griefs, its duties, temptations, and encouragements:—then, then, will they experience, to their great spiritual profit, the true power of Jesus Christ. Then, no longer will the cross be of none effect to them; a sanctifying and strengthening influence will proceed from it; they will come to know, as they never knew before, what is the life of God in the soul.

DR. PAYSON.

We inserted in our paper of the 27th inst., an extract from the review of a 'Memoir of the Rev. Edward Payson, D. D.,' which appeared in the number of the Christian Examiner, for July, 1830. The Boston Recorder of last week rebuked us somewhat sharply for omitting a few sentences connected, in the original article, with the passage we had quoted. We hope the writer will have the charity to believe that this sin of omission was perpetrated without sinister intent; and in order to atone, as far as we are able, for the misdemeanor complained of, we hasten now to subjoin the brief paragraphs to which he referred:

'His varied and accumulated toils made large drafts on a constitution naturally none of the strongest. He overdid himself in the outset, and running with footmen was wearied,—much more so, when encountering the swelling of Jordan. As his cares multiplied, and he was brought forward a frequent champion of a cause which was beginning to be powerfully assailed, his health prematurely declined. His spirits suffered proportionate depression.'

'Mr Payson enjoyed a growing reputation with his party, to the period of his days. So strenuous and unshrinking an advocate of their cause, was tasked on various emergences, and his power as a preacher became extensively known. In the year 1825, he was invited to remove from his Parish in Portland to the pastoral charge of the new church in Hanover Street, Boston; and in the winter following he received a call of settlement from the congregation in Cedar Street, New York. He refused both these applications, in a spirit of disinterestedness which advantageously displayed his attachment to his flock. From Bowdoin College he was presented with a doctor's diploma in divinity; but in a letter to his mother, shortly after, he says of it,—'I beg you not to address me by that title, for I shall never make use of it.'

'Mr Payson was not exempt from some severe trials by bereavements and the pressure of other outward troubles; but these he appears to have borne with becoming magnanimity. His personal sufferings, during a long and painful decline, were sustained with a meekness and resignation truly exemplary. His labors were kept up till almost the close of his mortal career. He learned at length, like Cecil, to trust God rather than his own impulses, and in the events of Providence to await patiently the developement of the divine will. The final scene took place October 22, 1827, when he sunk to rest after a ministry of twenty years, and in the forty-fifth year of his age.'

'Dr Payson—for we may honor his name with the title which in life he professed to abjure—expressed himself once as 'longing for death to reconcile apparent contradictions' in theology.'

Should any of his personal admirers suppose, that, in thus undertaking to animadvert upon his life and ministry, we have been influenced by unfriendly feelings towards his memory, or that our minds have labored under a cloud of prejudice in respect to his religious opinions, which has prevented our duly appreciating his merits, we assure them that nothing can be further from the fact. We profess, and we cherish unfeigned charity towards all men; but ours is a 'charity which rejoiceth in the *truth*.' To have suffered to pass uncensured some traits in his character and some acts of his ministry, which struck us as deserving particular reprehension, would be a forfeiture of our obligations as impartial critics.'

As we have been censured for omissions, perhaps it may be well to extract the paragraphs which, in the article of the Examiner, immediately precede the passage quoted in the Register of the 27th inst. They follow:

'We are sorry that his worthy biographer should have spoken with complacency of such deportment, [the writer refers to Dr Payson's conduct respecting an ordination in Portland] and have sought to justify it on the narrow plea already exposed. To us it appears highly reprehensible. The dovotion of the son to the 'solemn cautions' of a sire, however respectable, can only in this case be defended at the expense of his claim to the charity which, in the balance of the sanctuary, outweighs the knowledge of mysteries, and even the faith which can remove mountains. Mr Payson forgot one clause in his commission as a christian teacher; viz. to follow peace with all men. And while our hearts respond to the touching exclamation of the evangelical prophet,—How beautiful are the feet of those who preach glad tidings and publish *peace*!—we must lament that this minister of a gospel of reconciliation, went forth on his errand unshod with the preparation of an errand of grace and love. From a mind of this mould little of charity could be expected towards the great mass of mankind. In his pulpit he was wont to ply the rhetoric of unsparing denunciation. The soul which quaked with the terrors of the law, he seldom soothed with the grace of the gospel. His dispensation of the word reminds us, not of the vernal shower and wholesome dew, refreshing rs they distil, but rather of the descending hail, or sweeping tempest, which scatters and destroys.

'In illustration of our remarks, we select the subject of a discourse, of which Mr. Payson *him self* has given this brief synopsis;'—

"I preached last sabbath on man's depravity, and attempted to show that by nature man was, in stupidity, and insensibility, a block; in sensuality and sottishness, a beast; and in pride, malice, cruelty and treachery, a devil. This set the whole town in an uproar."

'We have heard something of this sermon, and have been informed that in the following week, the salutation of 'brother devil,' was frequent between man and man in the stre ts of Portland. It gave just offence to some of Mr Payson's best friends, and threatened awhile the permanence of his settlement. Remotely, it was one of the causes of a serious schism in his parish,—a portion of the congregation withdrawing with the senior pastor, and becoming incorporated into a third society, called the Tabernacle Church. But he set to work with characteristic ardor to repair the breach; and by a complicated machinery soon put on foot, and which he busily moved for the purpose of stirring a 'revival' he succeeded in fashioning abundance of converts to his mind. Even from the unpromising materials of 'blocks and beasts and devils,' he 'turned them out' with surprising celerity,—insomuch that certain of his brethren admonished him by message, 'that he was making Christians somewhat too fast.' But he heeded not the suggestion, and still toiled on, till his church was stocked with professors, and he saw his communion table thronged with guests.

In using this language, we would by no means be understood to discredit the sincerity of Mr Payson's convictions, either of the fitness or rectitude of the measures which he employed. But we are struck with the palpable inconsistency between his doctrine and his doings. He uniformly taught, and doubtless believed, that all souls are totally depraved from the very birth. Of course, their conversion implied the acquisition of entire new natures. As well might an Æthiop change his hue, or a wolf be transformed into a lamb, as a sinner, on the Calvinistic theory, by any human means be regenerated and come forth a saint. It must solely be the result of Almighty agency; and this Mr Payson was earnest in asserting. Yet he diligently planned and wrought out an instrumental process, supremely efficacious, as he conceived, for the recovery of lost souls. It is somewhat curious to find, notwithstanding, that the first experiment which he made of it, was unfortunate in its issue.

After due preparation, he met a portion of his flock one evening in the conference-room, assured of gathering in a goodly number of converts that very hour. But the Spirit moved not in answer to his invocations. Having waited awhile in vain, he abruptly left the meeting, and hastened back to the solitude of his study, to vent his indignant lamentations over the failure of his pious devices, and in view of the yet unconquered stubbornness of his people's hearts. We have in the Memoir a recital of the circumstances at large; and under the gloss which is there thrown over them, our readers may detect, with us, enough to authorise a parallel, more close than flattering, between the Portland Revivalist bewailing so natural a miscarriage and entering into a controversy with God respecting it, and the prophet who saw with anger the luxuriant gourd which rose in a night with promising shadow, suddenly struck and withered ere the noontide heat.'

We have now given, *without omission*, in this week's Register and that of the 27th inst., the whole of the latter part of the article in the Examiner,—i. e. from p. 315, to p. 321—except only the concluding sentences; and these we here subjoin, the charitable spirit of which we profess most sincerely and deeply to cherish:

'For the errors of an honest heart, Dr Payson was entitled to indulgence. For the good which he taught and essayed, despite of imperfections, he will live in honorable remembrance. And in recompense for the trials which he underwent, and the virtues which they brightened, we trust he has entered on the heritage of the blessed.

'With a faith inspired by the revelations of love, we follow his emancipated spirit into the world of light, and contemplate it joined to the host which none can number, composed of the wise and good of every sect and age, and clime, where, no more with the films and through the mists of mortality, he discerns the lineaments of celestial Truth, but beholds, in their beaury, the radiant emanations of the infinite and All-perfect mind.'

CORRESPONDENCE.

Northfield, Oct. 1841.

Dear Sir,—In riding from Warwick to this place a distance of seven miles, I found one continued but easy descent, a new road having been opened within a few years, winding along the base of numerous hills, until having reached the valley and the Connecticut, this beautiful village suddenly presents itself. The lines of the poet immediately rushed to the memory,

Sweet Auburn! loveliest village of the *plain*,
Where health and plenty cheers the laboring swain.

I have just been up into the cupola of the Church, to take a more extensive view of it, and I cannot refrain from attempting a slight description. Its territory may be ten miles in length and seven in breadth,—but so perfectly level that the eye takes in its whole extent at a single glance. It is literally built upon a plain. But that which gives it its greatest peculiarity is, the continuous chain of hills by which this plain is entirely and closely encircled, so that while at one view you can see every thing within, nothing can be seen beyond these its eternal and natural boundaries. Through the immediate centre of this embosomed plain, running its whole length, North and South, is the 'street,' so called; and a beautiful street it is. The road is in the midst; on either side of which is a double row of trees, the clear maple and the graceful elm; and within these on both sides, is a wide, level, green and perfectly clean walk. The dwellings, which for the [illegible] street, are in general of [illegible] keeping, to which the fa[illegible] East and West; those t[illegible] necticut which flows within the circle on the West and South; being especially rich and valuable. The Academy on the East side of the street is a fine, large building with piazzas for each story. It is now under the care of Mr J. Allen. A number of our Boston friends have purchased farms, and settled here.

The principal Church is the Unitarian, standing on the westerly side of the street, and near the centre. It is a modern structure and of good proportions. It is furnished with an organ, and its decorations are sufficiently rich and appropriate. It was the gift, as I understand, of Mr Pomeroy, formerly of this place, and now of Cambridgeport. The Society has a fund, and is in a flourishing condition. Its pastor, the Rev. O. C. Everett, formerly of your city, is much respected for his zeal, activity, industry, ability and benevolence. Of these you can form some opinion, when I mention the meetings which have been held here within the period of my visit. On the afternoon of the day of my arrival, was the public meeting of the Sunday School. This was held in the Church, the pupils, teachers, and many parents being present. The services were a prayer by the Rev. Mr Smith of Warwick; the reading of the Reports from the teachers, by Rev. Mr E.; singing by the pupils; and the address by the Agent. In the evening, another meeting of the same kind was held at the South Farms, a precinct of the village, five miles distant, where Mr E. has another Sunday School, and where occasionally he gives a third service on the Sabbath. Here there were two addresses, and the School brought to a close for the season. On the next day evening, there was an address in the Church, to parents, on the value of moral instruction and spiritual culture, after which a teachers' meeting at the Pastor's house; animated and full of endearing interest. On the following Sabbath, afternoon and evening, there were two addresses on Temperance, by Dr Spaulding of Brattleboro', Vt., and subsequently on another week-day evening an introductory Lecture before the Lyceum by Mr Huntington of the Divinity School, Cambridge. You will agree with me, I think, that where so much activity prevails, and a spirit like this is constantly fostered, there must be both life and growth. Mr E. attended six of the Sunday School celebrations in this county, and travelled in company with the Agent, or for his accommodation, not much short of a hundred miles.

This place may be called a Paradise; but like all its name-sakes, it has not been without its serpent. In former years there were here a number of distilleries; but which the progress of the Temperance reform has closed up, or converted to other and beneficial purposes. The change for the better is perceptible on every side. But the *worm of the still*, as it dragged its slow retreating length along, has not failed to leave some of its slime behind—for in no other way can you account for the internal condition of the public school houses—whose necessary and urgent repair is alone prevented by the casting votes of these, or by those who will cater to the prejudices of such as these.

Yours truly, —— ——.

Bernardston, Oct. 1841.

Dear Sir,—I left Northfield on Friday morning, and crossing the Connecticut in a Ferry Boat, reached this place, seven miles distant, after a pleasant ride of two hours. The village of Bernardston is small and compact; and pleasantly nestled among the hills. I attended the Sunday School Anniversary of the Unitarian Society, on the afternoon of the same day; and as this school differs essentially from most of yours in the city, I propose to give you a brief account of its organization and methods of teaching.

Bernardston Sabbath School.

This School was established in 1829. It is connected with the Unitarian Society under the Pastoral care of the Rev. T. F. Rogers; but is not sectarian in its teaching; having for its motto, 'to *be* good, and to *do* good,' as the great end of its institution. In consequence, children of other Societies are connected with the School, making its numbers large in comparison with the population of the Parish. It commenced with 40 or 50 pupils, but its increase has been steady, until it numbers at the present time, 69 boys and 71 girls—a total of 140. H. W. Cushman Esq., has been its Superintendent, with a short interval, from the time of its origin.

Its organization and management may be given in a few words.

At the Annual meeting of the Parish in April, five persons are chosen, who with the Pastor *ex officio*, are called the 'Sabbath School Directors.' They are *Parish* officers, and, of course, are chosen annually. These Directors have the *general* management of the School. They appoint the Superintendent annually; and, as the School does not continue through the year, they direct when it shall commence, close, &c. &c.

The School has three Divisions, the Juvenile Class, the Sunday School proper, and a Class for Mutual Instruction, composed of young ladies. Having been thus organized, about the first of May, it is conducted, generally, as follows. It is invariably opened by a prayer, or with singing. Particular attention is paid to the latter by some of the choir, and the children engage in this service, with great interest. When opened with prayer, the children *repeat* after the [illegible] or Superintendent.

[illegible]ncement of the season, the [illegible] selects a certain portion of [illegible] is to be the subject of study for the season and the whole School. For the past season, the portion selected, was the fifth, sixth and seventh chapters of Matthew,—the Sermon on the Mount. *Seven* verses, the same to each pupil, and so for every week, are given as a *General Lesson*, which they are to commit during the week. On the succeeding Sabbath, these verses are recited to their respective teachers, who accompany them with such explanations, illustrations and remarks, as they are able to give or may deem necessary. Generally no other text book is used, except with one or two of the oldest classes. In this way, much is left to the teacher.

After a half hour has been spent in this way, the School is called to order, when questions are asked by the Superintendent on this general lesson; which questions are answered *simultaneously* by the whole School; and so arranged as to explain the more difficult facts, and bring out the great moral truths inculcated.

In addition to these seven verses, a *General Question* is given out every week; and if the School is continued about thirty weeks, as it usually is, such will be the number of general questions required for a season. The nature of these can be best understood by an example. The question is such, that the true answer can only be given in the words of the Bible. For instance, 'What was the wise man's direction to the young when enticed by sinners?' The answer, is Prov. i. 10. 'My son, if sinners entice thee, consent thou not.' This question is given to the whole School on one Sabbath without opening to the place, leaving it to them to *search it out*; and on the following Sabbath, after the exercises on the General Lesson, the questionis asked, and the answer simultaneously given by the whole School; and being repeated every Sabbath, they are able at the examination, to go through with the whole, with perfect accuracy.

The text of the Sermon last heard, is always asked, as a part of the exercises; the words, as well as the place where it can be found.

Besides these exercises, the Superintendent teaches the whole School some general facts by *repetition*; such as, 'what is the meaning of the word Gospel?' Glad tidings is the answer, which the pupils repeat after the Superintendent until it is perfectly obtained by all. In this way, the pupils are put in possession of a large amount of Biblical knowledge, and many important historical and sacred facts. The School is closed by singing a Hymn, or by the use of the Lord's Prayer.

The Superintendent bears testimony to the value of this plan so far as his own School is concerned; and especially in regard to the general question or questions to be answered simultaneously every Sabbath, which he thinks to be an important, interesting and useful exercise.

Such is the plan; and having been present at the examination, it gives me much pleasure to state, that the utmost accuracy was apparent in all the exercises and in each of the divisions. The voices of all were audible and well-sustained; a lively interest was manifested; and the whole examination gave evidence of great devotedness on the part of the Superintendent and teachers.

Afterward, a report was read by the Rev. Mr Rogers, addresses made by him and the Sunday School Agent, and a prayer by the Rev. Mr Everett; when the whole assembly repaired to the Academy Hall where a simple but bounteous entertainment was prepared and partaken of, accompanied with benedictions, singing and addresses. The Rev. Mr R. is much respected and beloved by his people, to whom he preaches only three Sabbaths in a month; and to a small company of believers in Vernon, on the other.

Yours respectfully, —— ——.

WHAT IT IS TO BE A MAN.

To be a man, a complete man, is somewhat more than many seem to suppose. We see a human body, and say, 'there is a man.' But perchance it is lifeless; then it is only the form of a man—mere matter. Breath into it the breath of life; a different object is now before us, something that moves, eats, drinks, sleeps; yet what more is it than an animal? Add intellect, quicken the mental capacities and powers; we behold a being of a higher order—one that thinks, compares, judges; but have we a complete man? Who is such till all that pertains to human nature is unfolded? Call into action the moral sentiments, awaken in him a sense of right and wrong, make him obedient to the law of duty; how unlike what he was when performing only the functions of animal and intellectual life! But not yet is he complete, not yet arrived at the state of true manhood. What is wanting? The spiritual, the religious principle must be quickened and developed in him; here is his highest, richest, noblest endowment; this part of his nature must be cultivated and brought to maturity before he can, with any propriety, be ranked among full-grown, perfect men. Any and every thing else he may be and possess—he may have a body composed of the best matter, may be a very healthy and active animal, may possess the strongest of intellects, may have all the strictly moral part of his constitution in exercise—and yet, if the spiritual, the religious principle, which God put into his soul, has never been awakened into activity, if it is still dormant, call him any thing sooner than a *man*, a true, complete MAN;—for this certainly he is not; he lacks the highest, the most essential attribute of a man, that which, more than any thing else, distinguishes the human from the brute creation.

SELF-RESPECT.

Among our many wants is the want of self-respect. Man has been told so much of his weakness and depravity, that he has almost come to believe there is little else than weakness and depravity in his nature. Would it not be good for him to be reminded more frequently of his higher endowments? At least, ought not the distinction to be kept carefully in view, between what we are as we came from the hand of our Creator, and what we make ourselves by our vices? It seems to us an important characteristic of Christian Unitarianism, that it ever recognises this distinction, and finds in it a power to quicken and exalt men's conceptions of duty. While it says to its disciples,—beware of thinking too highly of your attainments, know and feel that you have capacities and powers for illimitable progress in all excellence; search out, know, repent of, and forsake your sins, but respect, reverence, stand in awe of your original nature, of what God made you, of that in your constitution which raises you above the animals that perish and allies you to the spirits on high; and see to it that you act up to all which such feelings imply and demand.

HUMBLING DOCTRINES.

We hear a great deal said of 'humbling doctrines,' among which is that of the hereditary total depravity of human nature. It is supposed that the preaching of this dogma has a tendency to produce the virtue of Christian humility. In our opinion, such is by no means its effect. The way to make a man feel humble is not to tell him that the nature he possesses in common with his race is a mean, corrupt one; but it is to show him that, whatever be this nature, he has acted unworthily of it. Persuade a man who is conscious of great moral deficiences, that his original capabilities for virtue were of a high order, and you adopt the most effectual means of giving him the true feeling of humility; because you thereby lead him to reflect upon what he was created to be and might have become, in contrast with what he knows and confesses that he is. Indeed, the more a man reverences his nature, the more exalted are his conceptions of what God made, fitted, designed him to become, so much the more humbling, other things be equal, must be his sense of personal failings and imperfections.

OMINOUS.—A correspondent of the N. E. Puritan seriously asks, 'Whether it is consistent for an orthodox religious newspaper to publish an *advertisement* for three months, of Unitarian Tracts?'

For the Register and Observer

PREACHING CHRIST CRUCIFIED.

Messrs Editors,—A friend of mine, a few Sundays ago, asked one of his neighbors, how he liked the morning's discourse? His reply was, 'Not at all—'twas nothing but piety and morality, from beginning to end—not a word in it about Christ and him crucified.' And he then went on to quote, in justification of his censure, these words of Paul—'I determined not to know any thing amongst you, save Jesus Christ and him crucified.' In the answer of this man I recognise a common error, and one that deserves some attention. It consists in supposing that to preach Christ is nothing else than to preach about him—i. e. about his person and offices; and to preach Christ crucified is to preach the doctrine of a certain mysterious efficacy in his death, as distinguished from its moral influence on the souls of men. But nothing, as it seems to me, could have been further from the mind of the Apostle. The mistake has arisen from a wrong interpretation of his language. When he told the Corinthians that he determined to know nothing among them but Christ and him crucified, he meant simply, that he designed to make it his sole business to inculcate that religion whose author had been put to an ignominious death. This intention he announced to them in opposition to their wrong expectations. They looked for something totally different from a teacher of a new religion. The Jews of Corinth wanted a splendid worldly Messiah who should not die. The Greeks of that city wanted the wisdom of some eloquent, living philosopher. Paul, however, in opposition to both Jew and Greek, said he should have nothing to do with any Messiah of mere earthly glory—nothing to do with any such famous philosopher as had sometimes lectured in the Pagan schools, but should know and preach at Corinth only Jesus Christ, even him who had been crucified; though he was aware that this circumstance would be to the one party a stumbling block, and to the other party, foolishness. In other words, he resolved to preach the religion of Jesus, in the greatest simplicity, without softening its most offensive feature, that relating to the cross of its author, or without borrowing any thing from Moses or any Gentile philosopher to give currency to his doctrines. Am I not right? If so, then in order to decide the question, who best preaches 'Christ and him crucified,' in our day, we are not to count the number of times that this and that minister uses the *words*, Christ and cross, but ascertain who sets forth the Gospel in its greatest purity, simplicity, fulness and power. * * *

For the children who read the Register.

A MARRIAGE PROCESSION.

A procession is a number of people marching in some particular order. We have all seen funeral processions and processions of soldiers, but who ever saw a marriage procession?

The people where our Savior lived had marriage processions; and it is about one of these that I am going to tell you. First came a band of musicians—then the bride and bridegroom—and after them, their invited friends. The march took place in the night time and the friends carried lights with them. One night the procession was put off to a later hour than was expected, so that the lights went out before it was time to march.

Now some of the friends had been thoughtful enough to bring oil with them besides what was in their lamps; so that when the time came to march, they were prepared to light their lamps again and join the procession.

But the others, who came away from home without any extra oil, were obliged to see the procession move on without them; and although they followed on as fast as they could, after they had procured some more oil, they were too late for the wedding. The door was shut and they could not gain admittance—all on account of their neglect to prepare themselves beforehand.

This little story teaches us, that if we expect to enter heaven, we must be prepared for death at whatever moment it may come.

W. G. B.

HOW THE BUSINESS OF RELIGION IS SOMETIMES DONE.—The poet Cowper, remarking on the easy way in which some persons gain the reputation of saints, once expressed himself thus: 'Let a man attach himself to a particular party, contend furiously for what are properly called evangelical doctrines, and enlist himself under the banner of some popular preacher, and the business is done. Behold a Christian! a Saint! a Phœnix! In the mean time perhaps his heart, and his temper, and even his conduct, are unsanctified; possibly less exemplary than those of some avowed infidels. No matter, he can talk—he has the Shibboleth of the true Church—the Bible in his pocket, and a head well stored with notions. But the quiet, humble, modest and peaceable person, who is in his practice what the other is only in his profession, who hates a noise, and therefore makes none, who knowing the snares that are in the world, keeps himself as much out of it as he can, and never enters it, but when duty calls, and even then with fear and trembling—is the Christian that will always stand highest in the estimation of those, who bring all characters to the test of true wisdom, and judge of the tree by its fruit.'

IS IT SO?—The Editor of the New York Observer said last week, that 'The sin of *one* member may bring the curse of withdrawal (of God's holy spirit) on the *whole* Church.'

RECENT PUBLICATIONS.

On the Uses of the Communion, and the Propriety of a General Attendance upon it. By Orville Dewey, D. D. Printed for the American Unitarian Association. Boston: James Munroe & Co. November 1841. Price 3 cents.

This excellent Essay appeared in the last number of the Christian Examiner. We are glad that the A. U. A. have published it as one of their tracts. It cannot fail to do good wherever it is read. We subjoin two short paragraphs:

Meet it is, then, that we gather around this altar. It is no vain, no idle ceremony; no arbitrary, no merely commanded institution. It is a simple commemoration, a simple meditation; so do I regard it; but no meditation on earth seems so needful, so pertinent to me, as a sinful and suffering creature, as that which is commended to me here. Neglected may this scene be, as unnecessary; or rejected, as unauthorized; yet, if I were left to the simple determination of my own judgment, of my own conscious needs, I should say, that nowhere in the world is there such reality to my feelings as here. I speak not of a form now, but of that which the form meaneth. And I say and verily believe, that the meanings of this holy rite have more to do with my happiness, than any other event, any other transaction, any other era, in the great train of human history. Suppose me only to feel these two things—that I must have this excellence of Christ, that I must have the spirit of the cross, or I cannot be happy; and that I can have this excellence only by meditation—*that* it can by no possibility be got in any *other* way—and then is not my conclusion, and my course a very plain one?

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Once more, and finally, I have asked if there are not deeper views of life, which commend to us the meditation and the vow which are implied in the Communion. In nothing does life seem to me to be less understood, than in the depth, the power, the might, the awfulness that belong to it. We think it something trivial, superficial, worldly, but it is not so, and never can be. The wisest of us are apt to be fancy-beguiled in this matter. Look at yonder country cottage, on a green bank; a sheltering wood on one side; on the other a sparkling stream; and around, a small domain of waving grain-fields, and pastures covered with flocks! Does it not seem to you that it is the very bosom of peace and quiet enjoyment? Does it not seem to you as if worldly passions had retired from that peaceful spot and all within were serenity and happiness? And so you think, perhaps, that you will one day go and live there. But be not decieved. There, even there, is carried on the inward strife of passions, desires, hopes, fears, that fill every human bosom. There, every day, is a spiritual struggle; conscience and pride and sense and, perhaps, tongues of discord are in fearful contention. And what is *there* is *here*,—is everywhere. Everywhere life embosoms an awful experience. Everywhere it is beset with dread foes. Everywhere a fearful destiny presses upon it. It is a land of probation and of peril through which we walk.

Now, in such a pilgrimage, I deem it good to come, from time to time, to a place—to an altar, which sets before me the consummation of that great work by which God has designed to redeem us from the greatest evils of life—from that which only, in comparison, is evil—from the power of evil passions. I deem it good to come there to meditate and pray. I deem it good to come there, and to vow obedience to my life's leader and Redeemer. I would come to it, and would say, 'O altar, on which my Savior was slain! upon thee would I swear fidelity; erring, wandering, forgetful, here would I renew the great vow of life; here, in suffering, in sorrow, in death did Jesus conquer—through meekness, through love, through forgiveness; so let me conquer; I am poor, I am weak, I am unworthy; help me, O thou mighty power of God, according to the promise which thou hast sealed in blood upon this holy altar;—

'Guide me, O thou Great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand.
Bread of Heaven! Bread of Heaven!
Feed me till I want no more.'

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The Christian Psalter: a collection of Psalms and Hymns for Social and Private Worship. Boston: Charles C. Little & J. Brown. 1841.

We have not yet had leisure to examine this book thoroughly; we therefore refrain for the present from offering an opinion as to its merits compared with those of other collections; but we can truly say that the cursory perusal we have been able to give it has afforded us great pleasure; the compilation seems to us a very excellent one; and we cannot but think that wherever it shall be adopted by the Churches it will be found to be highly satisfactory. The volume was prepared by Rev. Mr Lunt of Quincy, and it contains 702 Psalms and Hymns, twenty or thirty of which, it is interesting to notice, are from the pen of John Quincy Adams.

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Memoirs of Rev. Joshua Wells Downing, A. M., late of the New England Conference of the Methodist Episcopal Church, with a brief Memoir. Edited by Elijah H. Downing, A. M. New York. 1841.

Our Methodist brethren cannot fail to value this book highly. It presents theological views different from our own but it breathes an earnest spirit of piety which true Christians of every sect must admire. The Memoir is brief, but well written, and is an affectionate tribute to the memory of one who, though his life was short, seems to have served his divine Master ably and faithfully. The volume is chiefly filled with Sermons, Notes of Sermons, Miscellaneous Addresses, and Letters, most of which give proof that the author possessed a vigorous and cultivated mind and a heart full of love to God and man. He was born in Lynn, in 1813, graduated at Brown University in 1834, became the pastor of Bromfield Church, Boston, in 1838, and died July 15, 1839.

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Theory of Teaching, with a few practical illustrations. By a Teacher. Boston: E. P. Peabody. 1841.

This little book has so gratified us, we feel moved to call to it the notice of our friends. It is plainly a genuine account of original thought and experience, and thus has the first merit of all writing. The sentiment in it is as noble as the observation is fine. It may seem occasionally a little wanting in clearness, in the first and more philosophical part,—but will amply reward study,—the chief reason why any page may not seem easy reading being, that it is not superficial. It is however not only 'a theory of teaching,' but shows remarkable wisdom and minute skill of practice for one who has spent so little time in the art of training a school. We think it cannot but be useful, not only to teachers, but to parents,—guiding such as have a feeling of the importance of education,—and exciting that feeling where it may not exist. And we must regard as happy children those under the influence of ideas of instruction, whose reality is proved by being so vividly expressed. C. A. B.

Wise Caution.—We find the 'Watchman of the South,' (Presbyterian) using this language: 'We have lived long enough to know that many excitements are called revivals only by a sad misnomer; we are, therefore *cautious*, though perhaps not always as much as we should be, in giving currency to accounts of scenes described as outpourings of the Spirit of God.'

Baptist Arrogancy.—At a recent meeting of a Baptist Association, including the ministers of Richmond, Va., and of its vicinity, some strange questions were proposed and answered, of which the following are a specimen:

'*Query* 2. Is it required by the gospel of Christ that we should rebaptize such persons as may desire to counect themselves with us, such persons having been previously immersed on their profession of faith by a Pedo-baptist minister.

'*Answer*. Not regarding immersion as administered by a Pedo-baptist minister as a valid baptism, we are of opinion that all such should be immersed by a regular Baptist minister.

Progress of the age.—At the late meeting of the Presbyterian Synod of Utica, N. Y., which has one hundred and ten churches under its care, the following resolution was passed:

'*Resolved*, that it be recommended to the ministers and churches in addition to the present system of Sabbath School instruction, to direct the *special* attention of the young to the study of the *Assembly's Catechism*.'

'Recommends.'—An exchange paper says, with a good deal of truth, that a long list of 'recommends' even from *some* men of ability, does not in the least raise our opinion of a book. 'Great men are not always wise,' and some great men will recommend almost any work, *if the publishers will give them a copy*.'

HYMNS SPECIALLY ADAPTTD TO MUSIC.

Deerfield,, Nov. 20, 1841.

Messrs Editors,—I forward you some illustrations of a great principle in musical expression, which, after years of consideration and experiment, I think as indisputable, as any principle in any art whatever; viz., that the effect of Psalmody depends essentially on a uniform coincidence between the rhetorical and the musical emphasis. At the same time, I would say to you, as I have said to former Editors, I do not wish any one of them to be inserted, which is not otherwise entitled to a place in your columns. If you publish them, you will give one or more in a week, as you see fit.

Yours respectfully,

Samuel Willard.

OBITUARY.

For the Register and Observer.

DEACON ELIPHALET BAKER.

Died, in Dedham, Deacon Eliphalet Baker, at the age of 76, ending a good and useful life in tranquility and hope. His integrity, his scrupulous exactness, his truth and consistency of character, inspired confidence; while his pacific disposition, his mild and even temperament, united with steadiness of aim, with sound judgment and firmness, secured to him the calm enjoyment of life and a salutary influence. His religion, which was sincere, was of that quiet and unobtrusive character, which manifested itself more in the uniform tenor of a conduct regulated by a regard to duty and principle, than in sound and show; more in actions than in words. Regarding it chiefly in its practical bearings, as furnishing the truths, motives, hopes, and various influences suited to operate on the understanding and heart, and endeavoring to follow its guidance, and relying on its promises, he found it an adequate support under protracted sufferings, and a source of peace in death. He has left to his family and friends many affectionate regrets for a loss which will be sensibly felt, and to the community of which he was a member, the memory of his useful labors and benefit of a Christian example.

[From the Daily Advertiser.]

MRS. JOANNA C. HALL.

Died, in Medford, 4th inst, Mrs Johanna C., wife of Nathaniel Hall, Esq., aged 69.

The death of this estimable lady has left a void, not to be filled, in the hearts and enjoyments of a widely extended connexion. Her childhood and youth were trained under influences favorable to virtue, and her exemplary life is the testimony, that she was faithful to her privileges. Mrs Hall was distinguished to an eminent degree by those virtues, which gladden and elevate the social scene; which give to home at once its pleasures and its purifying influence, and secure most effectually the affections and happiness of friends. Life she esteemed as the gift of God; and she enjoyed it even to its decline with the freshness of her early days; adding constantly to her own pleasures by her generous participation in the pleasures of others. Though her age united her to the past, and she cherished fondly her ancient friendships, she expressed the liveliest interest in the present, and even delighted in the prospects of the young. Her gratitude for some signal blessings of her domestic lot strengthened her filial trust, when sickness and trial came; while a deep humility could find for itself no sufficient hope, amidst the near approaches of death, but in the mercy of God through Jesus Christ our Savior.

To few is it given to discharge with equal fidelity and grace the various relations of life. As a wife and mother, as a sister, neighbor and friend, she was peculiarly dear: and the numerous circle, who shared her friendships and witnessed her cheerful piety, will cherish the remembrance of her character as among their own helps to virtue.

INTELLIGENCE.

PROPOSAL OF ENLARGEMENT.

The suggestion having been made that an enlargement of our paper would be acceptable to many of our subscribers, the subject has been carefully considered by the publisher, and a promise given to enlarge it, at the commencement of the new volume, provided only four hundred additional subscribers should be sent in before the first of January.

The enlargement involves additional expenses which cannot be met by a much less number, if even by that.

How easily might this number or even a thousand names be added to the list, by a little friendly effort of its well-wishers. By a simple hint on the subject from each of its readers and friends, to one two or more of their personal friends, a thousand subscribers might easily be added, and the influence and usefulness of the paper be very largely increased.

The good offices of clergymen, are respectfully solicited, as well as of Sunday school teachers, both gentleman and ladies; especially those active and ardent ones who have themselves had personal experience of the efficacy and value of Liberal Christianity as a sure practical guide, and as a fountain of consolation and hope.

As a motive to such effort, let it be considered that each new paper sent out will have (as has been carefully estimated) on an average, at least, twelve readers,—as a large proportion of the papers are generally read by more families than one. Every parish then where a dozen new papers are introduced will have 150 new readers of a weekly religious paper, more attractive and more valuable than any religious tract. The addition of 1000 subscribers to the new volume, which is easily practicable, would ensure at least 12,000 readers. And it is a fact worthy of consideration, that many of these, from unfavorable location or other circumstances,—perhaps from want of interest, which such reading might awaken,—are not attendants on public worship any where, and will have ordinarily, no other opportunity of religious reading or instruction.

To accomplish the proposed purpose, and settle, as early as possible, the question of enlargement, the publisher sends out this week to all the subscribers a copy of a subscription paper,—respectfully soliciting from each and every reader of this notice, who is favorably disposed, their aid in extending the list of subscribers. Subscribers to the new volume, whose names are returned at once,—or at any time before January 1st, will receive the remaining numbers of this volume without any charge.

Congress.—On Monday last Congress re-assembled at Washington. A quorum of both houses was present. The old rules continue, till specially changed. Mr J. Q. Adams moved to rescind the 21st rule, excluding abolition petitions. But his motion was voted down, yeas 84, nays 87.

The two Houses communicated with each other and with the President, and adjourned. On Tuesday at 12 o'clock the President transmitted his Message.

President's Message.—We have time and room for only a very brief abstract of the Message. It begins with a suitable acknowledgement of the care and bounties of Divine Providence. This is followed by a reference to the settlement of the McLeod difficulties and to other subjects of interest and discussion between the governments of Great Britain and the United States. Our relations with other governments are then referred to, Spain, Belgium, Texas, and other South American States; also, the war with the Indian tribes, the census, then the tariff, respecting which he wisely recommends a spirit of conciliation and forbearance.

Next comes a reference to the great question, the *currency* of the country. We cannot give, in the short space afforded us any sufficiently full and satisfactory outline of the proposed plan. It is, however, in substance, the issuing of *treasury notes* under the direction of a Board of Control at Washington, with agencies for the safe keeping of the public funds, and with permission to buy and sell exchange, and to receive money on deposit, the treasury notes and certificates of deposit to be of sums suited to the wants of depositors and Government creditors.

The foreign debt of the individual states—the defences of the country naval and military, the mails, &c., &c., are the closing topics.

Arrival of the Acadia.—This Steamship arrived at this port on Tuesday, P. M., in eighteen days from Liverpool, after one of the most boisterous passages experienced since the boats commenced running.

The most interesting news received by this arrival is that of the birth of a Prince, on the 9th of November. There was great rejoicing on the occasion, throughout the country. The infant prince is represented as a fine healthy child. The title which he takes is 'Duke of Cornwall.' He does not inherit the title 'Prince of Wales,'—but only takes it when conferred him.

Speaking of the birth of the Prince of Walde, the Cheltenham Examiner remarks: 'Our congratulation is not without its measure of alloy. We are sorry her Majesty has been so ill-timed in her favors. The party which now surround her is not the one to which we would confide the education of a Prince, destined, perhaps, some fifty years hence, to preside over our councils. If the Tories are lagging behind the spirit of the present day, how can they legislate for the succeeding generation?'

The Queen Dowager continued to be ill, and the state of her health excited deep anxiety, and an interest more intense from her great popularity with the people throughout the kingdom.

Mr Everett, our Minister to England, on receiving information of his appointment, which reached him at Naples, sat out for London, by way of Rome and Marseilles and had arrived, with his family, in Paris. He would leave Paris for London on the 16th.

A recent discovery of jewels in the Exchequer office has been the subject of much conversation in the metropolis. The treasure found is said to be of considerable value, and according to all appearances it has been hid for 150 years—plainly for more than a century. The most probable surmise is, that the jewels were pledged in the reign of Charles II, or James II.

China.—The overland mail from China had arrived, with intelligence to the 24th of August. The truce continued,—but Sir Henry Pottinger, the Plenipotentiary had been at Canton, and had issued a notification to the British merchants to keep themselves out of the way of danger, as it was probable that hostilities might soon recommence.

The bulk of the Canton ransom had been despatched by her Majesty's ships Calliope and Conway—the former carrying two and a half millions of dollars to Calcutta, where she arrived in safety on the 5th of August; the latter being entrusted with two millions direct for England. It is said that the expense of transmitting this home, in specie, instead of by the usual method of remittance, will, besides the value of the vessel's services, amount to £40,000.

An inventory of the amount of property belonging to Keshren, which has just been confiscated, has been published—its value exceeds three millions of pounds sterling!—mostly extracted in bribes from the Hong merchants, from opium speculations, and illegitimate imposts of trade. The fortune of Keshren is one of many similar ones acquired by like infamous means.

The exactions made on the Hong merchants for a third of the ransom of Canton, had interrupted the payment of the dividends which had for some time been in progress by instalments; so that through the medium of the Hong debts due to them, a part of the six millions of dollars received by Captain Elliot was drawn from the pockets of his countrymen.

Sir Clifford Constable, and Sir John Gerard, both Roman Catholics and staunch conservatives, are shortly to be raised to the peerage.

The Bishop of Exeter has issued a notice to the Rev Henry Erkshine Head, the rector of Feniton, announcing to him that he has appointed commissioners to inquire into a report connecting him with the publication of a paper 'affirming and maintaining positions in derogation and depraving of the Book of Common Prayer.' Mr. Head has published a long defence.

The Acadia brought about 15,000 letters. The postage on those for New York amounted to about $1500; Philadelphia $300; Charleston $113; New Orleans $300 - There was no other place where the postage amounted to a hundred dollars.

The rumor of the loss of the steamship Savannah is confirmed. She was wrecked off Cape Hatteras, sinking almost immediately. The Journal of Commerce of yesterday says: 'A letter was received here last night, from the mate, Mr Philips, who was on board the brig Rowena, off Cape May, bound to Philadelphia. In a letter to his wife, he states that there were also on board the brig Capt Crane, lady and son, the steward and wife, the chambermaid Mrs Moore, Mr Murray, Mr Hart, and two firemen. No mention is made in the letter of the other persons on board the steamer. It is supposed from the letter that the steamer is a total loss, and that the officers, passengers, and crew, saved only what they had on. The S. was owned by Charles Morgan, John Haggerly, and Captain Crane, and valued about $20,000. No insurance.

Important Medical Discovery.—A late number of the London Lancet contains an interesting report of a case in the Middlesex Hospital, the result of which was important to the medical profession. A man was admitted into that hospital about six hours after having taken an ounce of laudanum (containing 26 grains of opium.) At the time of admission he was apparently lifeless, the surface of the body was cold, countenance pale and livid, lips purple, pupils contracted to a mere point, respiration scarcely perceptible, pulse hardly to be felt. The laudanum was removed by a stomach-pump, but in spite of every exertion, the pulse became more unfrequent, and was at times imperceptible, when recourse was had to electro-magnetism, which was applied by means of a small battery, with coil and contact-breaker. One wire was applied to the neck, and the other to the region of the heart or epigrastrium, and by these a succession of very powerful shocks were given. The good effects were very apparent.—The muscles of respiration were set in action, and the diaphragm contracted powerfully the chest was more fully expanded, respiration was more perfectly carried on, and a corresponding improvement was observable in the countenance. The pulse improved and became more powerful, becoming steady when the current was interrupted for a few minutes. This application was continued for several hours; and was finally successful—thus clearly establishing the influence of electro magnetism under circumstances hitherto considered hopeless.—*New York Courier.*

To Correspondents.—[illegible] the [illegible] of children to parents, is necessarily deferred till next week.

MARRIAGES.

In this city, on Thursday evening, Dec. 2d, by Rev. Mr Hague, Mr Geo R. Holmes, of Medford, to Miss Louisa A., daughter of the late Thomas Barry, Jr.

In this city, on Tuesday evening, Dec. 7th, by Rev. Mr Thompson, Mr John Daniels, to Miss Lucinda T., daughter of the late Thomas Barry, Jr.

In this city, Dec. 5, Mr Joseph D. Larkin, to Miss Cynthia Ann Bates, both of Boston.

In Edgartown, by Rev. Allen Gannett, Capt Alexander B. Perry, of Sandwich, to Miss Emeline Frisby, of Edgartown.

In Elliot, Me., Horatio Bird, Esq. of Springfield, Mass., to Miss Caroline T. Nason.

In Galveston, Texas, Nov. 11, Hon. R. Morris, Judge of the 7th District, to Miss Mary, daughter of Col. James Love, of Galveston.

DEATHS.

In this city, Tuesday evening, Daniel Ballard, Esq., 70

In this city, Dec. 3, Mrs Adeline, wife of Mr Theophilus P. Kendall, 30.

In Cambridgeport, on Sunday, suddenly, at the residence of his niece, Isaiah L. Green, Esq., of Barnstable, 80

In Medford, on Saturday evening last, Mrs Joanna C., wife of Nathaniel Hall, Esq., 69.

In Greenwich, Mrs Mary Haskins, 100 years and six months. Her descendants are 8 children, 72 grand-children, 173 great-grand-children, and 26 great-great-grand-children.

In Burlington, Iowa, 13th ult, Gen. Thomas J. Evans, a distinguished citizen of Indiana.

Number of deaths in this city for the week ending Dec. 4, 34: Males 20, Females 14.

SCHMID'S GREEK CONCORDANCE.—Edited by A. Greenfield. Bagster's Pocket London Ed. Beza's Latin Testament.
Hahn's Hebrew Bible, Stereotype Edition, by Rosenmuller.
Knapp's Greek Testament.
Gesenius's Hebrew and Chaldee Dictionary of the Old Testament.
Machaelis's Hebrew Bible. With notes, marginal readings, &c.
Simoni's Hebrew and Chaldee Lexicon.
Bloomfield's Greek Testament, with English Notes.
Leusden's Greek and Latin Testament.
Sophocle's Greek Grammar.
Schrevelii Lexicon, Greek and Latin.
Grove's Greek Lexicon.
Donegan's Greek Lexicon.
Leverett's Latin Lexicon.
Robinson's Gesenius's Hebrew Lexicon.
Anthon's, Andrews and Stoddard's, Goodrich's, Gould's, Dillaway's Classics.
Translations of Homer, Xenophon, Virgil, Cicero, &c. &c.
Schools and Colleges supplied.
For sale by TAPPAN & DENNET, 114 Washington Street. dec 11

MY PROGRESS IN ERROR.—And Recovery to Truth; or a Tour through Unitarianism, Universalism and Skepticism—1 vol 12mo. For sale by TAPPEN & DENNET, 114 Washington Street. dec 11

THE NEW JERUSALEM MAGAZINE—December, 1841.—Contents.—Architecture. Part Second; Discourse from Psalm cxxxix. 14; Of the Modes of Perception of Emanuel Swedenborg; Swedenborg's Adversaria of Numbers; Swedenborg's Advice to the Estates of Sweden, at the opening of the General Diet in 1761, Facts in Mesmerism; Intelligence from England; New Publications; Thanksgiving Day; Intelligence; Ordination; The South Wind of Spring. Boston. Published by OTIS CLAPP, NO. 10 School st. dec 11

LION: A Tragedy in 5 Acts, by Thomas Noon Talfourd—a few copies for sale.
PERIODICALS FOR DECEMBER.—Hunt's Merchant's Magazine; Democratic Magazine; Lady's Book; Lady's Companion; Monthly Miscellany, &c.
NEW MEDICAL BOOKS.—Clark on Climate; Gilbert on Blood; Ryland on the Larynx; Mayo's Elements of Pathology; Velpeau on the Breast; Lallemand on Diurnal Discharges; new edition of Gibson's Surgery; Montgomery on Pregnancy, &c. &c., with a complete assortment of all Books in every department of Medical Literature.
MAN A SOUL: or the Inward and the Experimental Evidences of Christianity; by A. B. Muzzey—published this day.
NEW ENGLISH EDITIONS.—Wordsworth; Tom Moore; Montgomery and Hemans's Poetical Works—Just received. For sale by TICKNOR, Agent, corner of Washington and School sts. dec 11

NEW SUPPLIES of the following books—Wilson's Critical and Miscellaneous Writings, and The Letters of Horace Walpole, complete in 4 vols, 8vo.
Just received and for sale by TICKNOR, agent, corner of Washington and School sts. dec 11

AMERICAN ALMANAC FOR 1842.—The American Almanac and Repository of Useful Knowledge for the year 1842.
For sale by TICKNOR, Agent; corner of Washington and School sts. dec 11

STERLING'S POEMS.—The Sexton's Daughter, and other Poems, by John Sterling.
Just received and for sale, by TICKNOR, Agent, corner of Washington and Schools streets. dec 11

MINIATURE CLASSICAL LIBRARY.—Great pains have been bestowed in the selection of this unique Library, which comprises the best works of our venerated authors; published in an elegant form, with a beautiful frontis-piece, tastefully ornamented.
Goldsmith.—Essays. By Oliver Goldsmith, M. B.
Goldsmith.—The Vicar of Wakefield. By Oliver Goldsmith.
Johnson. The History of Rasselas, Prince of Abyssinia, A Tale. By Samuel Johnson, LL.D.
Cottin.—Elizabeth, or the Exiles of Siberia. By Madame Cottin.
Token of Affection.
Token of Friendship.
Token of Remembrance.
Pure Gold from the Rivers of Wisdom.
St. Pierre.—Paul and Virginnia; from the French of J. B. H. De St. Pierre.
SAXON & PEIRCE, No 133 1 2 Washington street. dec 11

THE DIVINE LIFE,—Being suggestions to those who are commencing a Religious Life. By the Rev Wm Law, with a preparatory notice by the American Editor—Contents—Christian Redemption—Faith—The Hidden Life—The Atonement—Imputed Righteousness—Election and Reprobation—The Religion of Reason—Religion of the Heart—The Christian Ministry &c, &c. This day published by JOSEPH DOWE, 22 Court st. dec 11

THE CHAPEL HYMN BOOK—This Hymn Book is intended for Small Churches, Vestry meetings and Sunday schools. Fourth Edition. Just published and for sale by S. G. SIMPKINS, 21 Tremont Row. dec 11

NEW COMMON PLACE BOOK.—The Mnemosynum intended to aid not only Students and Professional Men, but every other class of citizens in keeping a record of incidents, facts, &c., in such a manner that they may be recalled at pleasure, with an introduction showing its benefits and its manner of being kept, by John F. Ames, 4to. Just published; for sale by JAMES MUNROE & CO., 134 Washington st. dec 11

AUSTIN'S VOICE TO YOUTH.—A Voice to Youth, addressed to Young Men and Young Ladies, by Rev. J. M. Austin, 5th edition, just published.
Also a few copies, of 'A Voice to the Married,' by the same Author. For sale by JAMES MUNROE & CO., 134 Washington street. dec 11

FRENCH AND GERMAN SCHOOL BOOKS—Follen's German Grammar—Follen's German Reader and German Dramas, from Schiller and Goethe, by Chs. Follen—Surault's edition of Robotham's French Grammar—Collot's Levizac's French Grammar and Exercises—Collot's Key to the Exercises in the Grammar; Collot's Pronouncing French Reader, on a Plan of Pronunciation, New, Simple and Effective; and consisting of Selections from the best French Prose Writers and Poets—Collot's Interlinear French Reader, on Locke's Plan of Instruction, being a Key to 'Collot's Pronouncing French Reader'—Collot's French Dialogues and Phrases, with an English Translation, 4th edition—Collot's French Anecdotes and Questions, intended to be used with Collot's French Dialogues and Phrases, or separately, as a Reciting, Reading, and Question Book, 3d edition—for sale at SIMPKINS'S, 21 Tremont Row. d4

REV. MR KIRK'S SERMONS.—Delivered on various occasions [illegible] America.—2nd edition.
Sermons and Poetical Remains of B. D. Winslow, 8vo. cloth.
Prof. Robinson's Travels and Researches in Palestine, Egypt, Arabia Petræa, &c.
For sale by TAPPAN & DENNET, 114 Washington street. d 4

ENGLISH BOOKS, by the last Arrival.—History of the Inductive Sciences from the Earliest Period to the Present Times by Rev. William Whewell 3 vols 8vo.
Philosophy of the Inductive Sciences, by Rev. William Whewell 2 vols 8 vo.
Memoirs of Mr John Tobin, Author of the Honey Moon, by Miss Benger, 8vo; Travels in New England, and New York, by Timothy Dwight 4 vols, 8vo. Illustrated with Maps and Engravings; Memoirs of the life of Mary Queen of Scots, with anecdotes of the Court of Henry 2d, during her residence in France, by Miss Benger, 2 vols; Memoirs of the Life of Anna Boleyn, Queen of Henry 8th, by Miss Benger, 8vo; A Summary, Historical and Political, of the first planting, Progressive Improvements, and present state of the British Settlements in North America, by William Douglass, 2 vols; Disquisitions on the Theology and Metaphysics of Scripture; with strictures on various current opinions in Divinity, and Philosophy, connected with these subjects, by Andrew Carmichael 2 vols 8vo; Manual of Homœopathic Medicine, translated from the third editon of C. H. C. Jahr 2 vols 12mo. Just received by J. MUNROE & CO., 134 Washington Street. dec 4

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The minimum amount of subscription is limited to one dollar, or 4 copies, the maximum is unlimited. Subscriptions to be paid in advance, as the work can be engaged much lower by payment in advance. The books will be delivered to the subscribers, or distributed as they may direct, by the author without charge.

Extracts from Letters.

Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already. Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal.
nov 20

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POETRY.

[From Graham's Magazine.]

MY MOTHER'S BIBLE.

This book is all that's left me now!—
Tears will unbidden start—
With faltering lips and throbbing brow,
I press it to my heart,
For many generations passed,
Here is our family tree;
My mother's hands this Bible clasped—
She, dying, gave to me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close,
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!—
Though they are with the silent dead,
Here are they living still.

My father read this holy book
To brothers, sisters dear—
How calm was my poor mother's look,
Who learned God's word to hear.
Her angel face, I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home.
Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I found thee true,
My counsellor and guide.
The mines of earth no treasures give,
That could this volume buy:
In teaching me the way to live,
It taught me how to die.

THE BROTHERS.

BY CHARLES SPRAGUE.

We are but two—the others sleep
Through death's untroubled night;
We are but two—Oh let us keep
The link that binds us bright.

Heart leaps to heart—the sacred flood
That warms us is the same;
That good old man—his honest blood
Alike we fondly claim.

We in one mother's arms were locked,
Long be her love repaid;
In the same cradle we were rocked,
Round the same hearth we played.

Our boyish sports were all the same,
Each little joy and woe;—
Let manhood keep alive the flame
Lit up so long ago.

We are but two—be that the band
To hold us till we die.
Shoulder to shoulder let us stand,
Till side by side we lie.

MISCELLANEOUS.

ANECDOTE OF A SLEEP WALKER.

During the revolutionary war, there was a gentleman of large property residing in Brooklyn, who was addicted to the habit of walking in his sleep; panic struck at the invasion of the enemy, he daily expected that his dwelling would be ransacked and pillaged. Under the influence of these fears, he rose one night, and taking a strong box, which, awake, he never attempted to lift without assistance, he proceeded down stairs, furnished himself with a lantern and spade, and in a deep wooden glen, about a quarter of a mile from his house, he buried his treasure, carefully replacing the sod, so as to create no suspicion of their having been removed.—This done, he returned, undressed, and went to bed. Next morning he was the first to discover the absence of the 'strong box,' without having the slightest remembrance of what had passed. Enraged at its loss, he immediately accused his domestic of the robbery, as no traces of violence were perceptible either on the locks or doors of his house, that could induce him to suspect strangers. Month after month elapsed, and still the mystery was not solved, and his family began to want the necessaries of life, without the means of procuring them. At that period of public calamity, no money could be raised on real estate, and it was at that season of the year when agricultural labors had ceased, which left him no means of earning a support for his family. To augment his misery his only son lay confined by a violent fever, without any one of those comforts which his situation demanded. The mind of the despairing father was strongly affected by this melancholy view of the future; his rest became more frequently broken, and he would often wander from room to room all night, with hurried and unequal steps, as if pursued by an enemy. His wife and daughter, who were accustomed to these nightly wanderings never attempted to disturb him, unless they were fearful some accident might befal him; in this case it was necessary to employ the most violent means to awaken him, upon which he would exhibit so much fear and distress, that they usually suffered him to recover gradually from the trance, which was succeeded by drowsiness, after which he would sink into light and natural sleep, which generally continued for several hours.

One night, as his daughter was watching at the couch of her sick brother, she heard her father descend the stairs with a quick step, and immediately followed him; she perceived he had dressed himself, and was lighting a lantern at the hearth, after which he unbolted the door and looked out; he then returned to the kitchen, and taking the lantern and spade, he left the house. Alarmed at the circumstance which was not usual—though it sometimes occurred, as above related, without the knowledge of his family—she hastily threw on a cloak and followed him to the wood, trembling with apprehensions of she knew not what, both for herself and for her father.

Having gained the place where he had three months since buried the box, he set down the lantern, so as to reflect strongly upon the spot; he then removed the sods, and striking the spade against its iron cover, he laughed wildly, and exclaimed—'My treasure is safe, and we shall be happy.' And shouldering his heavy burden with the strength of a Hercules, he stopped not as before to replace the sods of the earth, but snatching up his lantern, pursued his way directly home, to the joy of his daughter, who could scarcely support herself from the fears she had experienced which were that he was about to dig his grave, and either commit suicide, or murder some one of his defenceless family. Inexpressible, therefore, was her joy on seeing him ascend the stairs, and place the box in its former recess; after which as usual, he retired to rest. His wife and daughter, however, were too anxious to sleep themselves; the one sat impatiently watching the dawn of day, and the other retired to the apartment of her suffering brother, to relieve his mind by the joyful event, and her consequent hope of his immediate recovery.

When the gentleman arose in the morning, his wife observed the gloom upon his countenance, as he anxiously inquired about the health of his son, and expressed his sorrow at not being able to procure those comforts for his family which were so much needed. Finding him perfectly unconscious of all that had passed the preceding night, she watched the effect which the restoration of the box would have upon his mind; and, as she expected, with an astonishment almost amounting to phrenzy, he exclaimed—'Who has done this? from whence came the box?' Not until he had listened to the evidence of his daughter, could he be convinced of the possibility of his performing such an act while asleep. Suffice it to say, that now health, peace, and competence, were once more restored to his dwelling, and the result of this blessing had a salutary effect upon his mind; and although he still continued his midnight excursions, yet his friends were gratified to find them less frequent than formerly, and his future dreams also, to judge by appearance, seemed to partake of the mild, serene character of his waking thoughts.

JOHN VAUGHAN.

Who is there here that does not know Mr. John Vaughan? Very few, we suppose, despite of our equality of rank, and the consequent difficulty or inability of an individual becoming an object for the gaze and notice of every one. But John Vaughan, in his long and close race towards ninety years of age, has had too much to do with all classes of society, not to be personally familiar to most people. The great majority of men think exclusively of themselves, and their private affairs, according to the fashion under which they have been brought up. But John Vaughan follows no such rule. He is now about to retire forever from business; but even while master of a great business he found time to look out the sick and administer to them, and the poor, and supply their necessities. His doctrine is good works, and his practice squares with it. We never heard man woman, or child question his veracity or his goodness. 'Englishmen in distress' were the objects of John Vaughan's official care, but hardly more so than any others of the human family. No one asks John Vaughan to do any proper thing for him without his endeavoring to comply with the wish. He knows all the principal strangers that come to town, and if when at home they wish any order executed here, through courtesy, Mr Vaughan is ever ready. Does any body want a place—as teacher, clerk, seamstress or what not, Mr Vaughan will try to get it for them. Where there is value or bounty to dispose of, this good Samaritan has some client whom he labours to serve by securing it for him. You will see in the streets Mr Vaughan with his white locks streaming in the wind, with a hat rather the worse for wear, and an old plaid cloak, obscurely red and plainly seedy. His step is not steady but yet rapid. All know him. The deaf and dumb hail him with signs, for he is their benefactor. The blind instinctively recognize him. The face to whom nature is dark chaos, without flower or sunshine, smile or life, lights up at his approach, for John Vaughan was one of the founders of the Blind Asylum, and goes to witness the progress of the pupils in their studies, to hear them read from the touch of their fingers and play from musical notes they cannot see, and they hail him as a father. John Vaughan is a Unitarian. He attends the church of Mr Furness. You can see him there with his great ear-trumpet, closely attentive to the service, and regularly in his pew by the pulpit. While Mr Vaughan is actively interested in these things he finds time also for others. He is Secretary of the Philosophical Society, and has his rooms at their Hall. The Wistar party, the focus of Philadelphia learning, taste, and genius, and of those qualites belonging to the sojourner here, is immediately under the care of Mr Vaughan. He attends to the arrangement—keeps the members advised of their time for a party, and has the invitations distributed. Thus it will be seen that he is equally at home with rich and poor happy, and wretched, wise and ignorant. He takes a simple precept of the Great Teacher—'Do unto others as you would that others should do unto you'—and he carries it out into practice. He observes the injunction to the Disciples, not to care for themselves, but for others. How priceless is the example of such a man as Mr Vaughan! How invaluable in itself, and how incentive to others to follow in the same path of goodness and charity! When he shall have run his course, which Heaven avert for many a long day, it may be said of him without any stretch of speech—

'None knew him but to love him,
None named him but to praise.'

National Gazette.

PURE AIR AND EXPANSION OF THE CHEST.

[From Dr Spring's Lectures.]

Another condition to health, was an adequate supply of pure fresh fair, and another a free and unconfined expansion of the chest.

An adult man, the lecturer said, if unconfined, takes in forty square inches of air in a breath, but a great diffirence is found even when in his ordinary dress—then he only takes in thirty-two inches. If then in a man in the expansion of his chest a coat and vest causes one fifth less, what must be the effect af the lacings and paddings now so generally employed by females. There was not a medical man who was not a daily witness of the consequences. We look for the bright and beautful beings we have known in our youth, and who are they? Alas! they have listened to the dictates of fashion, and life has been literally crowded out of the room. We look on an emaciated form, the light garland seems a burthen on her brow—the bounding step is gone—the bright color faded, and a book of decay has taken its place, and thus a life the morning of which began so brightly, is ending in sadness and gloom. This was no fancy sketch he assured them. Beyond all doubt corsets were exerting a destructive influence on the health and lives of our families—and strange it was that the Philanthropists of the age exhibited so much apathy in regard to it; they do not carry their philanthrophy into a lady's boudoir. In his opinion *alcohol was not more destructive to men than corsets were to women.* Man was the chief victim to intemperance, and besides which there were various causes to destroy mens' bodies which women were never subject to, and still the relative proportions to the sexes remained the same—which could not be the case if some cause not material had destroyed them also.

Beauty, the lecturer continued, according to his ideas, consisted in the fitness of things; and he was at a loss to determinate how a fine taper waist terminating in a quantity of padding and buckram, could be considered the *beau ideal* of female beauty, or why they should seek to improve a form which the Master Architect had once pronounced 'very good.'

THE SANCTUARY IN WINTER.

1. Do not suffer it to be winter within doors, however the thermometer may stand without. Take notice of all the broken panes of glass, and send notice to the proper authorities. Let green wood as an article of fuel, be an utter abomination in your eyes.

2. On the other hand, do not make a fiery furnace of your place of worship. People are stupid enough under preaching, without that soporforic influence, which attends too great warmth.

3. Do not stay at home because it is cold. This is very cold treatment of your pastor—of the gospel—of fellow worshippers, who ought to be warmed and cheered by your presence in spite of the weather. You will freeze to death morally, if you yield to to this temptation.

4. Do not be in such a terrible hurry to get home, as some people are apt to be in winter. They verily flee from the Sanctuary as a convict escaping from prison. The blessing is not commenced even, before some button their coats, seize their whips and hats, and put themselves in an attitude for a race, as soon as the apparently welcome Amen arrives. You will get home time enough if your own is not the first vehicle that gets under way, or your own person the foremost homeward.

5. But if you must hasten *from* the Sanctuary, then we beg of you to hasten *thither*, so as not to be the common talk as always coming late. Let not the first sounds of divine worship be lost by you, because you have not yet reached your seats. If your pastor must notice with sorrow your haste to retire, let him have, at least, the off-setting consolation of seeing your prompt arrival.

6. We have been in Sanctuaries where every blast of winter would make scores of windows rattle, to the sad annoyance of the speaker; and we have expected to hear the sleepers complain of being disturbed. Look to that matter. Let the next unruly sash get so much of your attention, that it shall forever after hold its peace.

Finally, the next thing for a Sanctuary in winter, and we have never heard it would be inconsistent at other times, is to have it full of *warm hearts.* This makes the preacher warm—makes the preaching warm—makes the house warm, even if other kinds of caloric fail. This warmth of heart is a sovereign antidote to many of the evils of the winter Sanctuary. Reader, let the failure not be in you, if your place of worship does not always abound in such hearts.—*Boston Recorder.*

OLD HUMPHREY'S SHORT WAY WITH INFIDELS.

In moving among mankind, I have now and then fallen in with infidels, who have not only declared their disbelief of the Bible, but endeavored also to destroy the faith of others in that blessed book. The way in which they have always begun their attacks is to higgle and wriggle about some disputed point of little importance, with as much confidence as if they were on the very point of overturning the whole truth of Scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years growth, burrowing under one of the least of its roots. If ever you fall in with any of these unhappy beings, don't be drawn into cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle, if they like, by themselves. Tell them that if there be any thing good, and pure, and holy and heavenly in the world, the Bible exhorts us to practice it; and if there be any thing that is evil and base, and vile in the world the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the other books that were ever printed put together; and that those who believe its commandments have peace, and hope, and joy in the cares of life, and the trying hour of death. That will be a poser too. Tell them that the Bible has been believed by the wisest and best of men from generation to generation, as the word of the living God, and that it makes known to a sinner the only way of salvation through the merits and death of a crucified Redeemer. That will be another poser.

And then ask them before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth, and in guiding them in the way to heaven: and that will be the greatest poser of all to them.

Depend upon it, this course will be better than wrangling and jangling about sticks and straws, losing your temper, and feeling your self outwitted into the bargain, by the borrowed conceits of silly coxcombs, whose hearts are equally empty.

THE MENDIAN AFRICANS.

Previously to the departure of these thirty five Africans for their native country, the following correspondence took place:

To the Honorable John Quincy Adams:

MOST RESPECTED SIR,—The Mendi people give you thanks for all your kindness to them. They will never forget your defence of their rights before the great Court at Washington. They feel that they owe to you, in a large measure, their deliverance from the Spaniards, and from slavery or death. They will pray for you as long as you live, Mr. Adams. May God bless and reward you!

We are about to go home to Africa. We go to Sierra Leone first, and then we reach Mendi very quick. When we get to Mendi, we will tell the people of your great kindness. Good missionary will go with us. We shall take the Bible with us. It has been a precious book in prison, and we love to read it now we are free! Mr. Adams, we want to make you a present of a beautiful Bible! Will you please to accept it, and when you look at it or read it, remember your poor and grateful clients? We read in this Holy Book, 'If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled up against us. Blessed be the Lord, who hath not given us a pray to their teeth. Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made Heaven and Earth.'

For the Mendi people,
CINQUE,
KINNA,
KALE.

Boston, Nov. 6, 1841.

To the Mendians, Clinque, Kinna, Kale, and thirty-two others, about to return to their native land:

Boston, 19th November, 1841.

MY FRIENDS,—I have received the elegant Bible which you have presented to me, through your true and faithful friend, Mr. Lewis Tappan. I accept it, and shall keep it as a kind remembrance from you, to the end of my life. It was from that book that I learnt to espouse your cause when you were in trouble, and to give thanks to God for your deliverance.

I am glad to learn that you have the prospect of returning safe and free to your native country, and I hope and pray that you pass the remainder of your lives in peace and comfort there. Remember with kindness those worthy persons who befriended you in your captivity here, and who now furnish you with the means of returning home, and tell your countrymen of the blessings of the book which you have given to me. May the Almighty Power, who has preserved and sustained you hitherto, still go with you, and turn to your good and to that of your country, all that you have suffered, and all that may hereafter befall you.

From your friend,
JOHN QUINCY ADAMS.

INTERNAL IMPROVEMENTS IN THE UNITED STATES.

It is not more than twenty-four years since the Canal of New York was commenced, and it is not fifteen years since the Railroad lines have been commenced in an extensive manner. The following is the astonishing amount in the U. States.

1st. Of Canals, there are finished about three thousand seven hundred miles.

Of these Canals the largest part, (nearly three fourths) are in the states of Pennsylvania, New York and Ohio.

2d. Of Railroads, there are no less than four thousand five hundred miles finished, or nearly so. They have therefore already outrun in quantity, the Canals. The largest amount of Railroads is in the States of Pennsylvania, New York, Georgia and Massachusetts.

The next longest railroad in the United States or in the world, is (the greater part in operation and the whole nearly finished) from Portsmouth, New Hampshire, to Boston, and from Boston, through Albany, Utica and Rochester, to Buffalo. This road is more than six hundred miles in length, and the whole of that distance will be traversed comfortably and cheaply in less than two days.

The next longest is from the Potomac river through Richmond, Petersburg and Raleigh to Wilmington, North Carolina. Thus there are in the United States more than 8,000 miles (which is equivalent to the diameter of the earth) in railroads and canals.

These are the work of 20 years, and have cost $160,000,000. No country on earth, ancient or modern, can produce any thing in physical achievements at all comparable to this. The monuments of Egypt are nothing in the scale, and the brazen columns of Napoleon become insignificant.—*Cincinnati Chronicle.*

'GOOD WHEAT'—OR THAT WHICH UNITARIANS DEEM THE MAIN THING.

A plain New-York farmer thus illustrated the condition of the religious world, 'When I carry my wheat to Albany to market,' said he, 'my neighbors, some tell me, I must go by this road, others, by that,—some say, that I must go by land, others, that I must take the canal; and they all talk as if every thing depended on my going their way; but, when I get to Albany, they never ask me which way I came, but only whether my wheat is good,' It is with the church on earth, as it was with the honest man's neighbors. Great stress is laid on the way, the merely doctrinal and ritual way, in which men walk to Heaven. Every man is showing some little, narrow, walled in by-path of his own as the only true way.

But at the journey's end, I apprehend that the only question will be, whether our wheat is good,—that all the good wheat, on whatever road it came, will be gathered into the Lord's garner, and the chaff and tares only given over to burning.

This good farmer, whom I have quoted, was a liberal Christian,—and his homely illustration comprises the only creed, the only bond of union of those, who bear the name of liberal Christians. We, to be sure, are called Unitarians; and, so far as a common belief in the undivided unity of God goes, we are Unitarians. But we do not consider this appellation as belonging exclusively to ourselves; for among professed Trinitarians there are very many, whose definitions and explanations of the Trinity amount to a denial of it, while in our own ranks are some, whose doctrinal sentiments are very nearly allied to those of our opponents and denouncers. We do not pretend to any degree of uniformity of faith. We differ widely among ourselves in matters of speculation. We have no party Shibboleth. But we agree in owning good wheat to be good, on whatever road it comes. We agree in making fidelity in duty, not accuracy of belief, our test of the Christian character. And it is on this point chiefly, that we regard ourselves as differing from our fellow-Christians, They lay a stress, which we do not, on creeds and forms. They cannot own the heart to be right, where they think the head wrong.

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Townsend Aug. 4, 1841.

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